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S E R M O N

PREACHED AT THE

Parish-Church of *St. Anne, Westminster,*

On *Thursday, May the 20th, 1756.*

BEFORE THE

G O V E R N O R S

OF THE

MIDDLESEX-HOSPITAL,

FOR

Sick and Lame; and for Lying-in Married Women.

By *THOMAS ASHTON*,^K A. M.

Rector of *St. Botolph Bishopsgate*, and Fellow of *Eton College*.

Published at the Request of the SOCIETY.

L O N D O N:

Printed in the Year MDCCLVI.

May the 20th, 1756.

Ordered,

That the Thanks of this Society be given to the Rev. Mr. *Ashton*,
for his Sermon preached before Us this Day; and that he be
desired to print the same.



Northumberland President.

To the Right Honourable

Hugh, *Earl of Northumberland, President,*

The Right Hon. Earl Gower,
Sir William Beauchamp Proctor, Bart.
Sir Kenrick Clayton Bart.
The Hon. Col. Cornwallis

} *Vice-Presidents.*

And the Rest of the Governors and Contributors,

TO THE

MIDDLESEX-HOSPITAL,

THIS

S E R M O N,

Preached and Published at their Request,

Is Dedicated by

Their Obedient

Humble Servant,

THOMAS ASHTON.

To the Right Honourable

Hugh Earl of Northumberland, President

The Right Hon. Earl of Northumberland, President,
St. James's Palace, London.
The Right Hon. Earl of Northumberland, President,
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2 TIMOTHY III. 4.

Lovers of Pleasure more than Lovers of God.

WE have so strong a Call upon us from Nature, so plain a Command from Revelation to do good and to communicate, that no Man can be deaf to one, no Christian can be ignorant of the other. If, therefore, nothing more were wanting to engage Mankind in the constant and cordial Exercise of this Virtue than to convince us of the Propriety of it as we are Men, of the Necessity of it as we are Christians; the Business of this Day's Meeting would be already done to our Hands. For how few are there, if there be any, in this numerous Assembly, who will withhold their Charity merely because they are not convinced of both these Obligations upon them to bestow it?

Some indeed, who acknowledge the Obligation, and are not averse to comply with it in general, may possibly suppose that it may be as punctually performed, and the End of it as religiously answered by *some secret Methods* of dispensing their Liberality, as it can be by this, or by any other Public Conveyance; but with such Persons, who are sincerely disposed to bestow their Alms somewhere, we shall have no great Difficulty to bring their Contributions into some pub-

lic Fund, not only as it is clear that both Methods are perfectly consistent with each other, but also, as much more good may evidently be done by a private Person who throws the little he has to spare into a common Stock, than the same Person can be supposed to be able to do while he keeps his Proportion by itself, and separate from ~~that of others; because detached Charities, however numerous,~~ are but like so many single Drops of Rain, which for that very Reason fall unperceived and without effect; while collective ones, by running one into another, descend as a plenteous Shower, enlivening the Country as it spreads, and making the little Hills to rejoice on every Side.

There may again be others who make no doubt that public Munificence is better calculated to diffuse good than many private Acts of it can be, who notwithstanding that may give the Preference to some other public Method of conveying their Benevolence to their Fellow-Creatures to this which is under Consideration.

I think we need not despair of bringing over even most of these to our Party. For to these Persons, besides the Advantages common to this with other Hospitals, we can produce *one*, and that not the least considerable, which is *almost peculiar* to our own; the Case of indigent and honest Matrons in that Exigence of their Sex in which they greatly want and highly deserve our most tender Regard. This is a Concern which comes home to the Business and the Bosom of all Men; one half of Mankind cannot but have the most lively Sense of Sorrows to which they are all subject, and which many of them have already felt; and the other half lie, if possible, under stronger Obligations to make this Circumstance as easy to the Sufferers as it can be made, who share in all the Advantages arising from it without being liable to many of the Inconveniences which attend it.

Every Woman carries an Advocate in her Breast which is now pleading this Cause within her, with irresistible Force; and every Man, who has no nearer Argument for his Compassion, will, at least,

least, pay his Tribute of Gratitude here to his Mother's Pangs. In honor to the Womb which bore him in remembrance and return for the fond Attention he engaged while he was hanging yet upon his Mother's Breast.

I do take it for granted that, that there is not a Person here who wants to be informed that to do good, in general, is his Duty: imprinted upon his Nature by the Finger of his Maker, and bound upon his Soul by the Injunction of his Redeemer, that the very Power of doing it is an Admonition to him to see it done; and even a greater Charity to himself than to those who must receive it through his Hands; that private Acts of Beneficence are no Bars to the public Exercise of it: That a little thrown into this Channel, may in some Respects better answer the End he proposes than it can by being divided from it; and farther, that this very Institution is as well calculated in all Instances as most, in one better than any to dispense the Offices of Mercy to Mankind.

What then is there wanting to fulfil the Purposes of our being met together at this Time in this Place? Why if all that we desired were to have Men speak well of our Charity, and wish well to it, very little would be wanting. For what Man is there so hard of Heart who would not make all the Bones that are broken to rejoice if he could do it by a Word? Who would not annihilate Poverty and Sickness and Pain if it could be done by a Wish? But something more than this is requisite here. Your Charity is to be supported in order to make it proportionable to the noble and extensive End at which it aims; and till we find Men as ready to communicate as they are to commend, we fall short of the Business of this Solemnity. Here lies the Difficulty. And I fear it is a Difficulty which it will require more Words than I am Master of to remove.

When we come to the Point, we may possibly have as many Excuses to encounter as the good Man had in the Parable. Where one had made a Purchase of an Estate, it would be unreasonable to

expect any thing from him! Another a *Set of Carrels*, of some Kind, it were Pity that Charity should interfere in so pressing an Occasion of his own! A third has increased the *Expences* of his Family by marrying a Wife, and it would be cruel not to have him excused.

Now the Plea of Necessity where it is real is an unexceptionable Excuse: A Man's Family ought according to every Law Human and Divine to be his first and chief Concern: Whatever is necessary to their Support is an Act of *Justice* which must always take the right Hand of *Charity*. Nor would I be so rigorous a Censor as to confine your Regard for your Families merely to what we call the Necessaries of Life: Let nothing be subtracted from them that can in any Sense contribute to their Felicity! If I exhort you to retrench a little from that Expence which is at present laid out to their Hurt, and your own; you will forgive me this Wrong. Be persuaded, only to *sacrifice your Follies* on the *Altar of Charity*; be content barely to allow some Part of that to the relief of Misery which you now squander away profusely in the service of Vice and Vanity, that you may avoid the monstrous Character in the Text of being *Lovers of Pleasure more than Lovers of God!*

The Love of Pleasure is confessed to be the prevailing and characteristic Turn of this Age and Nation. It has infected Persons of all Ranks, and is become almost the very Business and Employment of Life, and this I take to be the greatest Obstruction to Charity. It is an Obstruction to it in two Respects: First, as it indisposes the Mind from attending to Cases of Compassion, and secondly, as it takes away the Power of relieving them. That Dissipation of Thought, which results from a round of Vanity and imaginary Joy, takes off our Attention from Matters of real Concern, and the long Train of Expences into which it unavoidably hurries us cuts off our Ability of supplying the natural Wants of others, by creating an endless Number of Chimerical Necessities to ourselves.

It will be to little Purpose to excite Men to give liberally to this, or any other Charity, so long as they have nothing to spare, and that will

will always be the Case as long as the Rage for Pleasure is the ruling Disposition amongst us. As that subsides Men will find their Necessities to vanish in proportion, and will no longer be at a Loss where to have to give to him that needeth.

Nor think that this is a Lecture of some four Enthusiast who would deprive you the Pleasures you are allowed to enjoy: It is the Language of the best natured Philosophy that was ever taught amongst Men—It is the Voice of that School whose very first Principle was Peace on Earth, Good-Will towards Men. Entertain no Distrust of what addresses you with so ingenuous an Aspect. This Argument shall debar you of no Pleasure which is consistent with your Duty or your Safety; of none but such as are unworthy your Pursuit, as it will be your Advantage to lose. By removing this Obstacle we shall be able to raise a *Fund for public Benefit* out of the *Ruins of private Vice*, and you will have it in your Power to promote your Happiness, and that of many, by those very Means which are now preposterously applied to your Destruction.

In order to do what in me lies to encourage you to make so advantageous an Exchange I shall represent to you the pernicious Tendency of that Love of Pleasure which is inconsistent with the Love of God; by shewing you from the Apostle's Authority the wretched Consequences and Companions of it.

“ In the last Days, says he, perilous Times shall come for Men
“ shall be Lovers of themselves, covetous, Boasters, proud, Blasphe-
“ phemers, disobedient to Parents, unthankful, unjust, without
“ natural Affection, Truce-breakers, False-accusers, incontinent,
“ fierce, despisers of that which is good, Traitors, heady, high-
“ minded—Lovers of Pleasure more than Lovers of God.”

They must be dangerous Days indeed in which such Iniquities do abound; and does not the Description appear too prophetic of our own! And these are the Consequences of substituting the Love of Pleasure in the Room of the Love of God: For so they are considered

considered, by this very Apostle, in his Epistle to the Romans, which is like black Catalogue appears and is expressly said to be the natural or judicial Effect of *not acknowledging God*: For which Reason God is said to have given them up to an *undiscerning Mind* to do those Things which are not convenient; being filled with all Unrighteousness, Fornication, Wickedness, *Covetousness*, Maliciousness, Full of Envy, Murder, Debate, Deceit, Malignity, Whisperers, Backbiters, *Haters of God*, despiteful, proud, Boasters, *Inventors of evil Things*, disobedient to Parents, without Understanding, *Covenant-Breakers*, without natural Affection, implacable, unmerciful.

The Time would fail us to examine every Particular in this horrid Charge: To trace every little Stream to that impure Fountain from which it flows: I shall content myself, with noting some of those glaring Instances in which your own Experience will give Testimony to the Truth of the Apostle's Observation, that they are almost inseparably connected with the Love of Pleasure.

I. Hatred of God.

II. Disobedience to Parents.

III. Want of natural Affection.

IV. The Invention of evil Things.

V. Covetousness.

VI. Disregard to Covenants; and, to close the Scene,

VII. Murder, perhaps, of themselves!

1. *Hatred of God* is considered by the Apostle as a Consequence of preferring the Love of Pleasure to the Love of Him! And it cannot well be otherwise, for opposite Principles must of course destroy each other. It is as impossible to love, as it is to serve, both God and

and Mammon. The worse Principle can only take Place in proportion as the better is quieted and subdued: To this End all private Reflection upon his Nature, and our Dependence upon him, is to be dropped. The public Occasions of acknowledging his Providence, and invoking his Assistance, being so many uneasy Interruptions to our Pursuits, are to be declined, or attended with an Indifference more criminal, if possible, than our Absence: The very Form of giving Thanks for the daily Support we receive at his Hand (the only Difference between the feeding of a Man and a Brute) must be banished from our Tables, and every thing which might in any Sort contribute to keep alive any spark of Divinity in our Minds is to be extinguished till we can go on in a wretched Security, in a miserable Insensibility of Providence, and without God in the World.

2. The first Table being thus broke in Pieces, by setting up an Idol in our Hearts, it is no wonder if the Work go briskly on in making as free with the principal Command of the second Table: What are all the Remonstrances of a Parent to one who is already deaf to the Voice of God? Imperious Pleasure hears no Reproof, brooks no Restraint. The Suggestions of Reason are ridiculed as the Dreams of Dotage. Advice is overruled by Art, or overthrown by Force. The Call of Inclination is to be obeyed in Opposition to every Interest. Ah! wretched Mother, whose Child is a Slave to Pleasure! The Pangs she endured at his Birth were more tolerable than those she must endure in foreboding his Destruction: This he takes Pains to complete before his Time, and brings her grey Hairs with Sorrow to the Grave.

3. Nor are the Children more happy where this Disease has infected the Parent. Natural Affection gives way where an eager Pursuit of Diversions has taken the Lead. The Cries of a Family at home are drowned in the Importunity of Pleasure abroad. The fiercest Animals have a more anxious Care for their Offspring than Men who are devoted to Gaiety and Expence. How many have we seen begging that Bread which was wantonly thrown away by the Luxury of an unfeeling Parent! Left by his Extravagance without

Subsist-

Subsistence, and by his Neglect without any honest Method of acquiring it.

4. It seems strange at first, that Covetousness should have any Connection with Profuseness, and that two Characters, so apparently opposite, should ever be brought to unite. But so we see it is; and the Reason of it, too, may be seen. For the one makes the other necessary. The Wants of the Prodigal being endless, his Desires are so too. His Avarice is the Creature of his Excess.

5. The Invention of evil Things makes an essential Ingredient in the Life of the Men of Pleasure! It is the fertile Parent of all their short liv'd Joys; the inexhaustible Fountain of all their Wants and Sorrows! That infinite Variety in Dress, in Diet, in Furniture, in Equipage, in every imaginable Refinement which idle Luxury and vicious Taste can suggest, or that ever-varying Thing called Fashion comprehend, creates a Necessity, which being the Child of Caprice, is as volatile and various as its airy Parent, and admits of no Bound while there is an Imagination to be formed beyond it.

6. What cannot such an Appetite digest? What Supplies can be sufficient for such a Disposition, which lays an intolerable Tax upon a great Estate, and brings inevitable Destruction upon a small one? Fraud and Forgery are too often called in to satisfy the Demands of Vanity and Extravagance: The sacred Ties of Justice, of Friendship, of Affection, must all make way before the predominant Love of Pleasure — This Necessity has no Law — The Widow's Dower, the Orphan's Right deck out the Triumph of the insatiable Tyrant. One unlucky Cast is to be redeemed by a thousand Methods of Deceit, and when all these are found insufficient to extricate the Man of Pleasure from the Difficulties in which he has involved himself — The latter End of that Man is worse than the Beginning.

7. He

7. He is obliged for once to retire into himself—but what unwelcome Company to receive him there! The Recollection of every guilty Pleasure he has been pursuing, of every iniquitous Method by which he has supported himself in the Pursuit, now bite like a Serpent and sting like an Adder. No Dungeon can be so dreadful to him as the Retirement into his own corrupted Heart! All the natural Evils which can befall Humanity are a light Burden, when compared with the intollerable Ferment in his Mind. Having no Rest in himself, no Refuge in his God, this World is a Scene of Confusion to him, the next of Horror. Unable however, to remove or relieve his present Anguish, he seeks for Respite in Futurity. To secure himself from the Consciousness of the wretched Part he has been acting, he has recourse to the only Crime, perhaps, he has not yet committed, to the only one, at least, of which he can never repent, by putting a violent End to his Anxiety and to his Life together.

Horrid Infatuation! What Murderer hurries before the Tribunal of his Judge with the reeking Marks of his Guilt upon him!

Look here, ye filken Sons of Pleasure! Ye Votaries of miserable Delight! Shed one penitential Tear over the Bier of your departed Friends. Think at last before it be too late, what those who once trod the same giddy Maze in which you are now bewildered, Disciples once, perhaps Masters, in that execrable School where the *Doctrine of Chances* is the one thing necessary to be known—Think, let me intreat you, in this your Day, what they would now give to endure your Reproaches, of which they were most afraid; to perform those Acts of Piety and Charity to which they were most averse!

—Quàm vellent æthere in alto

Nunc & pauperiem & duros perferre labores!

If they could bespeak you now, their Words, I make no doubt, would have some Weight with you—Hear then from me what they would say; “Alas, my Brethren, into what a fatal Circle have you “been amused. This is not the way, walk not in it. The God “of this World now blinds your Eyes as it once did ours—Turn “unto the Lord while he may be found. If you seek to please “Men, or yourselves, you cannot be the Servants of God. He “sent you upon another Errand than that in which you are so “deeply engaged; though the Phantoms you are pursuing will vanish into Air, the Ruin in which they will involve you is real “and unavoidable. If we could open to you the World to come, “we should do no more than is already done in the Gospel, if “you will not receive Instruction from thence, you must abide “by the Penalty of those who reject it.”

O Consider this ye that forget God, lest he pluck you away, and there be none to deliver you! Sad Effects of that Love of Pleasure, which is founded on the Loss of Piety and the Love of God! enough to deter us from any Commerce with the Parent of so frightful an Offspring!

Thus I have endeavoured to shew, as I proposed, the pernicious Tendency of that Love of Pleasure which is inconsistent with the Love of God; the real Distress and pressing Necessity in which it involves those who are unhappily brought under its Dominion.

I have shewn you that the Apostle's Account of this Matter (as far as the Time would allow us to trace it) runs parallel to our own Experience—And I hope the united Influence of his Authority, and your own Conviction, will help strongly to wean you from the immoderate Pursuit of Pleasures, which, as they take their rise in Vanity, proceed in Misery and terminate in Destruction.

It has been my chief Business to make this Point sufficiently clear to you, not only on account of its general Utility, but particularly

particularly as it stands connected with the Occasion of our present Meeting—Because, as I told you in the Beginning, the Love of Pleasure, where it takes fast hold, seems to me to be the greatest Obstruction to Charity; and it would have been in vain for me to call for your Assistance in this or any other Case of Compassion, so long as you remain under the Power of a Principle which has so many urgent Demands upon you, and is so rigid an Exacter of its Claims, as not to let you go till you *have paid the uttermost Farthing.*

I did conceive, that it would be to little Purpose for me to represent the Use and Excellence of your Institution, the Increase of your Burden as your Reputation increases, the Integrity, and Prudence, and Generosity of your Governors, the Extent and Convenience of the Edifice you have raised for the Reception of your People; and the additional Expence into which the Desire of rendering it as useful and commodious as possible, has carried you beyond what you were enabled to contract for—I did conceive, I say, that it would be to little Purpose to lay these Matters before Men who were already *retained* in another Cause, and who were *taxed by their Vanity* to the *Extent of their Fortune.*

It appeared to me, therefore, to be more reasonable, to set out with shewing Persons of this Complexion a Method by which they might be at the same Time enabled to *prevent their own* Necessities, and to *supply those of other Men*—by reducing imaginary Wants, and by giving up nothing but *their Vices* and *their wrong Judgment.*

The whole Business of this Discourse, is by this Means reduced into a very narrow Compass—To this single Question—Whether the Persons to whom it is addressed, will chuse to *part with their Folly* or *their Humanity*? Whether they will *do good to others*, or an *Injury to themselves*! Whether they will *serve God* or *Mammon*!

Suppose only, that your Redeemer were here in Person, recommending these Sick, and Lame, and Poor, and Afflicted, as proper Objects of
your

your Concern and Relief, durst any one amongst you avow the real Reason why you refuse to relieve them? Durst any of you say, we would willingly comply with thy Request O Lord, if we were not previously engaged to the Theatre, to the Tavern, the Hazard Table, or if there be any Name amongst you less reputable than any of these?

Consider then that, in the Issue, it must come to this. Suffer not yourselves now to be guided by a Motive, which will not support you when it is brought to the Test.

Let your *Love of Pleasure* give Way to the only Principles which can give you perpetual Assurance, *the Love of God and Man.*

F I N I S.

*An Account of the MIDDLESEX-HOSPITAL, for the Reception
of Sick and Lame, and for Lying-in Married-Women,
in Windmill-Street, Tottenham-Court Road.*

THE happy Effects arising from the several Hospita's, erected about these two great Cities, for the Reception of diseased Poor will sufficiently justify the Institution of this.

Nature and Religion patronize every Instance of Distress; but they most powerfully befriend that deepest of all Distresses, Sickness in Poverty. Sickness itself will excite Compassion, tho' alleviated by every Comfort and Advantage of Wealth. How much stronger a Sympathy then must arise at the Sight or Idea of Sicknes embitter'd by Poverty! Or, considered in another View, how affecting is the Condition of Poverty disabled by Sicknes! This Affliction, extreme as it is, is known to be very frequent. Most Men are inclined, but few, very few in Comparison, have the Power to relieve it. Public Contributions, therefore, seemed the most likely Means to effect what the private Bounty of Individuals could not: This gave Rise, in the present charitable Age, to Infirmarys; and the Continuance and Increase of the voluntary Subscriptions, by which they are supported, are the strongest Argument that they have answered their End. But as there are some populous Parts of the Town, which on Account of their Distance, and the Number of their Poor, receive little Benefit from these noble Designs, it is hoped, that the Situation of this Hospital, and its extensive Use in providing for the Distresses of poor married Women with Child, will recommend it to the Assistance and Contribution of those whom Humanity or Religion inspire with Benevolence.

This Hospital consists of two convenient Houses adjoining to each other, in an airy Situation. It was first instituted in *August*, 1745, for the Relief of Sick and Lame; and in *July*, 1747, an additional Provision was made for the Reception of Lying-in Married Women.

††† The Qualification of a Governor of this Charity is an annual Subscription of three Guineas: which *also* entitles the Subscriber to recommend, and have in the House at one Time, either one Sick or Lame Patient, ~~or one Lying-in Woman, and to recommend Out-Patients.~~ A Subscription of Five Guineas *per Annum* intitles the Subscriber to recommend one Sick or Lame In-Patient, Out-Patients, and one Lying-in Woman. A Subscription of Thirty Guineas at one Payment, constitute the Subscriber a Governor for Life, with the last mentioned Privileges. Contributions of lesser Sums than Three Guineas *per Annum* are thankfully received, and intitle the Contributors to recommend one Sick or Lame In-Patient, and one Out-Patient at the same Time.

A Committee of the Governors (appointed quarterly) meet at the Hospital every *Tuesday*, at Ten of the Clock, to receive and discharge Patients, and to transact the other necessary Business of the House; where every Governor, tho' not of the Committee, has a right to be present, and his Attendance is received as a Favour. A Report of their Proceedings is made to the General Court held every Quarter, when the Resolutions of this Committee are approved or rejected.

The Physicians visit the Patients every *Tuesday, Thursday, and Saturday*, and on intermediate Days, when particular Cases require it. The Surgeons attend every Day.

Patients are admitted on a Letter of Recommendation from a Governor or Contributor, who may recommend In-Patients, and have Out-Patients on the Books, according to the Regulation above-mentioned. And when In-Patients are recommended, and there is not Room in the House to receive them, they are put on the List to be admitted on the first Vacancy, and in the mean Time are prescribed for as Out-Patients. No Security is required for Burials. All Accidents are admitted without Recommendation. *Tuesday* being the Day appointed for the Admission of Patients, they are expected to be at the Hospital, with their Recommendations at TEN of the Clock. The Physicians and Surgeons meet every *Saturday* at Twelve of the Clock, at the Hospital, where they give Advice *gratis* to all such diseased Poor who shall come, tho' unrecommended, and require it.

The Beds appointed for the Reception of Lying-In Women are on a separate Floor from the Wards used with the Sick and Lame. And that Ladies may conveniently visit the Lying-in Patients without being incommoded with the Sick and Lame, there are distinct Stair-Cases leading to the separate Wards; the *Lying-in* Ward having no Communication with those of the Sick and Lame. Married Women only are admitted (in the last Month of their Pregnancy) after they have been examined by the
Weekly-

Weekly-Board, and on producing an Affidavit, made before a Justice of the Peace, of the Time and Place of their Marriage, and of the Settlement of the Husband, with the Manner the said Settlement was obtained, whether by Birth, Servitude, or otherwise. And that this useful Branch of the Charity, the *Midwifry Ward*, may be made every Way beneficial, and not liable to any Objection, no Pupils will be admitted; the whole being under the Direction of Dr. *Brudenell Exton*, Physician and Man-Midwife.

The Governors (in order the more to extend the Benefit of the Charity) having increased the Number of Beds in the Lying-in Ward, no Woman whatsoever who has been able to prove her Marriage, and her Husband's Settlement, so as to avoid burthening the Parish wherein the Hospital stands, has been refused Admittance.

The Number of Beds at present are Forty-Four.

For	Sick and Lame, In-Patients	—	16
	Lying in Married Women	—	16
	Accidents	—	4
	Servants	—	8
			44

The Servants of the House are forbid to take any Gratuity of the Patients, or their Friends, on any Pretence whatsoever, on Pain of Expulsion.

The Patients of this Hospital are attended, without Fee or Reward, by the following Gentlemen.

PHYSICIANS.

Dr. *Henry Hinckley*, Aldermanbury.

Dr. *Richard Bathurst*, Fenchurch-Buildings.

Dr. *Andrew Didier*, Richmond-Buildings, Dean-Street, Soho.

MAN-MIDWIFE.

Dr. *Brudenell Exton*, Fritch-Street, Soho.

SURGEONS.

Pennell Hawkins, Esq; Surgeon to his Royal Highness the Prince of Wales, Nassau-Street, St. Anne's.

Mr. *William Young*, Soho-Square.

Mr. *Henry Watson*, Great Marlborough-Street, St. James's.

Mr. *Isaac Minors*, Warwick-Court, Holborn.

Such Persons, who are inclined to favour this charitable Design, are desired to send their Subscriptions, with their Names and Places of Abode to the Weekly Committee at the Hospital, on *Tuesdays*, or to Mr. *John Horne*, Treasurer, in *Market-Street, Newport-Market*, where proper Receipts will be given.

Subscriptions and Benefactions are likewise taken in at Messrs. *Honywood, Fuller, and Co.* Bankers in *Birchin-Lane*; and at Mr. *Giflingham Cooper's*, Banker in the *Strand*.

Those who are disposed to be Benefactors, by their last *Will*, have the following Form of a Legacy recommended to them,

Item, **I** Give and bequeath unto A. B. and C. D. the Sum of _____ upon Trust, and to the Intent that they or one of them, do pay the same to the Treasurer or Treasurers, for the Time being, of a Society, who now call themselves the Governors of the Middlesex-Hospital for the Reception of Sick and Lame, and for Lying-in Married Women; which said Sum of _____ I desire may be applied towards carrying on the charitable Designs of the said Society.

The great Increase of Patients, which the Reputation of this Hospital has occasioned, obliged the Governors to determine, and the charitable Assistance of the Public has enabled them to build a much larger Edifice for the Reception of the very numerous Poor, as well Sick and Lame, as Lying-in Married Women. The Governors, ever relying upon the Director of all Charities, contracted for such Building at the Sum of £. 2300. But beyond that Contract, which they have been enabled to perform, are wanted proper Walls to enclose their Ground and Building, Sewers, Paving, Furniture and several other Necessaries, that it may be rendered useful and commodious to the Patients: For which charitable Purpose, Subscriptions are received at the abovementioned Messrs. *Honeywood, Fuller and Co.* and Mr. *Cooper*, Bankers; at Mr. *Horne's*, the Treasurer, and at the Weekly Committee at the Hospital every *Tuesday*.

An Account of Patients admitted from the first Institution of this Hospital in August, 1745, to the 30th of April, 1755.

In-Patients 1318
 Out Patients 7278
8588

Lying-in Women 944

Admitted from the 30th of April, 1755, to the 30th of April, 1756.

In-Patients, 153.
 Cured 107
 Discharged for Irregularity 4
 Incurable 2
 Died 22
 In the House under Cure 18

Lying-in Women, 141.
 Delivered, whereof 5 had Twins 127
 In the House not delivered 2
 To come in when they think proper 3

Out-Patients, 1605.
 Whereof have return'd Thanks, 911
 as cured
 Of such as have not returned Thanks, tho' most of them believed to be cured 437
 Incurable 1
 On the Books 256

TOTAL ADMITTED.

In-Patients 1471
 Out-Patients 8875
10346

Lying-in Women, 1085.
 Delivered, whereof 14 had Twins 1048
 Discharged for Irregularity 7
 In the House not delivered 2
 To come in when they think proper 12
 Delivered in the Hospital after the 30th of April, 1755, tho' received by the Board before that Time. 16

1085

[18]

An Abstract of the Account of the Hospital from the 30th of April, 1755, to the 30th of April, 1756.

RECEIPTS, &c.

PAYMENTS, &c.

	£.	s.	d.
Received in Subscriptions	661	3	6

LEGACIES.

Received of the Executors of the late Mrs. Hester Fuller	500	0	0
Ditto of Mrs. Judith Reynolds	50	0	0
Ditto of Mr. William Huddle.	50	0	0
Ditto of the Earl of Grantham	400	0	0
Ditto of Mrs. Jane Pattinson	50	0	0
Interest of Ditto	0	15	0

BENEFACTIONS.

From Lady Germain	21	0	0
From a Person unknown	1	1	0
From — — Selwin, Esq. by J. Fielding, Esq.	2	2	0
From Col. Bloomer, by Ditto	2	5	0
From Mr. John Lamb	4	4	0
Collected at St. Ann's Church, May 20, 1756.	87	19	5
Ditto after Dinner	68	2	6
Received 1 Year's Dividend upon £. 800. due at Christmas, 1755.	24	0	0

	£.	s.	d.
By Balance due to the Treasurer upon the last Account	29	17	1
Housekeeping and Washing, &c.	405	14	4
Drugs, Medicines, &c.	160	8	4½
House Rent and Taxes	34	18	0
Wages and Gratuities to the Secretary, Apothecary, Matron, Messenger, Nurses, menial Servants, &c.	122	8	7
Household Furniture and Linen	27	13	2½
Books, Stationary Ware and Printing	33	4	8
Workmen's Bills for Repairs	7	11	7
Charge of the Music at anniversary Sermon the 20th of May, 1756.	49	2	6
Laid out in purchasing £. 500. 3 per Cents. June 16, 1755.	496	17	6
Ditto, £. 400.			
Ditto, September	373	10	0

There are £. 1700 in Three per Cent Bank Annuities; besides which near £. 900 has been subscribed to the Building, and paid in: Out of which Monies is to be paid the Sum of £. 2300 for the Building, pursuant to the Contract.

Memorandum. The Net Produce of the House given by John Rich, Esq; on the 5th of December, 1755. towards the Expence of furnishing the new Building, amounts to the Sum of £. 215 19 5.

GOVERNORS and CONTRIBUTORS

TO THE

Respectable

PRESIDENT

- * The Right Hon. Earl Gower
- * Sir William Beauchamp Proctor, Bart.
- * Sir Kenneth Clayton, Bart.
- * The Hon. Col. Cornwallis

VICE-PRESIDENTS

- * Mr. John Home, Treasurer

- * Edmund Byron, Esq;
- * Richard Balthus, M. D.
- * Mr. William Baker
- * Mr. John Barber
- * Mr. Thomas Barton
- * Mr. John Bedford
- * Mr. John Bennett
- * Mr. William Booth
- * Mr. William Booth
- * Mr. Paul Boullard

- * Mr. John Arthur
- * Mr. Stephen Anson
- * Mr. Daniel Aveling

- * The Hon. the Earl of Bessborough
- * Jacob Bolander, Esq;
- * William Bagnall, Esq;
- * Sackville Bate, Esq;
- * Bate Bate, Esq;

Mr. M...

LIST OF THE GOVERNORS and CONTRIBUTORS TO THE Middlesex Hospital.

** *The Right Hon. the Earl of NORTHUMBERLAND,*
PRESIDENT.

** *The Right Hon. Earl Gower,*
** *Sir William Beauchamp Procter, Bart.*
** *Sir Kenrick Clayton, Bart.*
** *The Hon. Col. Cornwallis,*

VICE-PRESIDENTS.

* Mr. John Horne, TREASURER.

A.

*** Mr. John Arthur
Mr. Stephen Amiot
Mr. Daniel Aveline

B.

* Rt. Hon. the Earl of Bristol
*** Jacob Bosanquet, Esq;
* William Bagshaw, Esq;
* Sackville Bale, Esq;
* Bertie Burgh, Esq;

* Edmund Byron, Esq;
* Richard Bathurst, M. D.
* Mr. William Baker
* Mr. John Barbot
* Mr. Thomas Barton
* Mr. John Bedford
* Mr. John Bennet
* Mr. William Booth
* Mr. William Boozsher
* Mr. Paul Bouillard

* Mr. Marver

* Mr. Marven Bowles
 * Mr. John Briand
 * Mr. René Briand
 * Mr. Henry Burnet
 Mr. William Bailey
 Mr. Paul Barbot
 Mr. Daniel Bolton
 Mr. James Booth
 Mr. John Francis Bourrillier
 Mr. Joshua Brogden
 Mr. Robert Broughton
 Mr. Jonathan Buttall, jun.
 Mr. Francis Broadhead
 Mr. Walter Buxton
 † Mrs. Diana Blake
 †† Mrs. Elizabeth Byerly
 Lady Dowager Barrington
 C.
 ** Rt. Hon. Ld. Viscount Chetwynd
 ** Sir John Crosse, Barr.
 *** Benjamin Mendes Da Costa Esq;
 * William Clayton, Esq;
 * John Chase, Esq;
 * Francis Clerke, Esq;
 * John Cox, Esq;
 * Mr. Richard Carter
 * Mr. James Chamnefs,
 * Mr. Francis Chaffereau
 * Mr. Paul Crespin
 * Mr. John Crutchfield
 Mr. John Cane
 Mr. Henry Canham
 Mr. Peter Caron
 Mr. Laurence Castle
 Mr. Isaac Chadwin
 Mr. William Chapman
 Mr. John Choice
 Mr. Charles Church
 Mr. Ben. Colborne, (Surgeon)
 Mr. Henry Coles
 Mr. John Cuener

Mr. Richard Cutton
 †† Lady Clayton
 † Mrs. Mary Clayton
 † Miss ——— Chudleigh
 † Mrs. Sarah Claxton
 † Mrs. Theodosia Crowley
 Mrs. Esther Capper
 Hon. Mrs. Cholmondely
 Mrs. Jane Crow
 D.
 ** Rt. Hon. the Earl of Dartmouth
 ** Rt. Hon. Ld. Visc. Duncannon
 ** Richard Davis, Esq;
 * Mr. William Deards
 * Mr. George Deck
 * Mr. Peter Deschamps
 * Mr. Charles Drew
 * Mr. Peter Dutens
 Rev. John Dalton, D. D.
 Mr. Robert Davis
 Mr. Thomas Davies
 Mr. Bernard Daulede
 Mr. John Dennis
 Mr. William De L'Etrang
 Mr. John Drew
 Mr. Robert Dudley
 Mrs. Mary Dubiffon
 E.
 * Rt. Hon. the Earl of Essex
 * John Edwards, Esq;
 ** Col. William Elliot
 * Dr. Brudenell Exton, Man Midwife
 Mr. Daniel Eastmond
 Mr. Thomas Edwards
 Mr. William Edwards
 Mr. William Effex
 Allen Evans, Esq;
 † Rt. Hon. Countess of Effingham
 *** William Ferre, Esq;
 E

* John Fielding, Esq;
 * Mr. William Francis
 * Mr. John Frime
 Mr. William Faden
 Mr. William Fallowfield
 Mr. John Fell
 Mr. Edward Fitz
 Mr. James Fitzhenry
 Mr. Henry Flanigan
 Mr. Samuel Foyfter
 Mr. Joseph Francia
 Mr. William Franks
 Mr. John Friday
 Mr. Robert Frost
 ++ Rt. Hon. Lady Caroline Fox
 Mrs. Mary de Fonvive

G.

* Mr. Benjamin Gee
 * Mr. John Gerard
 * Mr. Francis Goodge
 * Mr. William Goodge
 * Mr. Thomas Grantham
 * Mr. William Grasfing
 * Mr. William Guyatt
 Mr. George Daniel Gaab
 Joseph de Gennes, Esq;
 Mr. Henry Godde
 Mr. Stephen Goujon
 Mr. Henry Green
 Mr. John Grimes
 Mr. Reynolds Grignion
 Mr. Thomas Groves
 ++ Lady Germain
 Mrs. Mary de Gennes
 Mrs. Louisa Margaretta Grotefte

H.

** Rt. Hon. the Earl of Halifax
 * Sir Thomas Heathcote, Bart.
 ** Rev. John Heylyn, D. D.
 * Pennel Hawkins, Esq; Surgeon
 * William Hallet, Esq;
 * Thomas Hayes, Esq;

* Thomas Haywood, Esq;
 * Henry Hinckley, M. D.
 *** Frafer Honywood, Esq;
 * Mr. John Hanet
 * Mr. John Harrold
 * Mr. William Hayne
 * Mr. Peter Hemet
 *** Mr. George Hill
 * Mr. Robert Hodgson
 * Mr. Richard Holmes
 * Mr. Grundy Hooper
 * John Huddle, Esq;
 * Mr. Edward Hughes
 * Mr. Andrew Hunter
 Mr. Patrick Halfpenny
 Mr. Francis Hallmarks
 Mr. James Hardy
 Mr. Thomas Harris
 Mr. Francis Hastings
 Mr. George Hawkins
 Mr. George Heathman
 Mr. John Heaven
 Mr. Reynolds Hedley
 Mr. Nicholas Henin
 Mr. James Hitchcock
 Mr. Samuel Hoggings
 Mr. Samuel Holbeck
 Mr. Robert Homan
 Mr. Thomas Huddle
 ++ Mrs. Sarah Herring
 Rt. Hon. Countess of Home
 Mrs. Margaret Hufley

J.

* George Jennings, Esq;
 * Mr. John Jackson, *Saba*
 * Mr. John Jackson, *Covent-Garden*
 ** Mr. Caleb Jeacocke
 * Mr. William Jellico
 * Mr. Benjamin Jones,
 Francis Jackman, Esq;
 Mr. Leonard Jennings
 Mr. William

Mr. William Jones

- * Ralph Knight, Esq;
- * Mr. William Kirchin
- Mr. Isaac Kemp
- Mr. William Kendrick
- Mr. Daniel King
- Mr. Henry Kitchin
- Mr. Richard Kitchin

L.

- ** Rt. Hon. the Earl of Lauderdale
- * Sir James Lowther, Bart.
- ** Mr. Stephen Le Bas
- * Rev. Mr. L'Esturgeon
- * Mr. William Lewis
- * Mr. Henry Long
- * Mr. Robert Lowe
- Mr. James Lillyman
- Mr. George Lincy
- Mr. John Little
- Lady Parker Long
- Mrs. Sophia Lewis
- Mrs. Mary L'homme Dieu

M.

- * Sir William Meredith, Bart.
- * Sir William Milner, Bart.
- * John Machin, Esq.
- ** Capt. William Miles
- ** Mr. Abraham Maddock
- * Mr. John Madders
- * Mr. Robert Matthews
- * Mr. William Methuen
- * Mr. William Millard
- * Mr. Isaac Minors, Surgeon
- * Mr. John Morton
- Lomax Martyn, Esq;
- Rev. John James Majendie
- Mr. William Malin
- Mr. John Marsh
- Mr. Edward Marshal
- Mr. Daniel Moffet

Mr. John Morgan

Mr. James Morgan
+ Mrs. Ann Maynard

N.

- * Mr. William Nicholl
- Mr. David Newton
- Mr. Richard Newton
- Mr. James Newton

P.

- * John Ld. Bishop of Peterborough
- ** Rt. Hon. the Earl of Plymouth
- * Mr. John Parker
- * Mr. Francis Parker
- * Mr. George Peavey
- * Mr. Lewis Perier
- * Mr. Henry Pujolas
- Mr. William Palmer
- Mr. Thomas Palmer
- Mr. Richard Palmer
- Mr. William Paul
- Mr. William Phillips
- Mr. William Pinheiro
- Mr. William Potter
- ++ Mrs. Hannah Pettit
- + Mrs. Gentile Petite
- + Mrs. J. Pitt
- Mrs. Elizabeth Peavey
- Mrs. Mary Pratt

R.

- * Rt. Hon. the Earl of Rochford
- * Mr. Elias Regnaud
- * Mr. Roe Rotheram
- * Mr. John Roper
- Mr. Daniel Read
- Henry Reevely, Esq.
- Mr. George Reid
- Mr. Thomas Reily
- Mr. Isaac Roberts
- + Mrs. Elizabeth Ruffel
- Mrs. Celeste Regnier

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 * Henry de Saunieres Esq; A. M. +
 *** John Spencer, Esq;
 * John Stevenson, Esq; W. M. *
 * Mr. James Scrafton
 * Mr. Robert Sherman
 * Mr. John Sherman
 * Mr John Story
 Rev. Samuel Squire, D. D. I. M. John
 Mr. Paul Saunders
 Mr. Daniel Schomburg
 Mr. Thomas Sels
 Mr. John Sewel
 Mr. Gerard Shaw
 Mr. Richard Sherman
 Mr. Samuel Slade
 Mr. John Smart
 Mr. John Smith
 Mr. Arthur Smith
 Mr. Cuthbert Soffley
 Mr. Richard Spencer
 Mr. Morris Spurling
 Mr. George Squire
 Mr. Francis Sutton
 + Her Grace Charlotte Dutchess
 Dowager of Somerset
 + Mrs. Gertrude Savile
 + Mrs. Mary Spinnage
 Mrs. Judith Stoll
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 * Mr. James Tanqueray
 * Mr. Richard Taylor
 * Mr. Edward Trent

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 Mr. Christopher Thompson
 Mr. John Trenchard
 Mrs. Mary Tuttle
 * Mr. James Varnier
 * Mr. Peter Vinton
 Mr. Ferdinand Vigne
 John Warde, Esq;
 * Saunders Welch
 * Mr. Elmes Wilkes
 * Mr. Henry Warton, Surgeon
 * Mr. Thomas Whitman
 * Mr. Moses Wilson
 * Mr. Joseph Wilton
 * Mr. Henry Woodward
 * Mr. Obadiah Wright
 * Mr William Wright
 Mr. Francis Walkingame
 Mr. James Ward
 Mr. Thomas Warts
 Mr. James Webb
 Mr. Thomas Wooddean
 Mr. Thomas Woodward
 Mr. James Whittle
 Mr. John Wile
 Mr. William Wile
 + Mrs. Mary Warburton
 * Rev. Edward Yardley, B. D. Arch-
 deacon of Cardigan
 * William Young, Esq;
 * Robert Young, Esq;
 * Mr. William Young, Surgeon

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Note, Those Gentlemen in the above List marked thus *** are perpetual Governors. Those marked thus * are annual Governors of Five Guineas and upwards. Those marked thus + are annual Governors of three Guineas each; and are thereby entitled to recommend Sick and Lame Patients, and Lying in Women, according to the Regulation in the Account of the Hospital preceding this List.
 Those Ladies marked thus +++ are Benefactors of Thirty Guineas; and are thereby entitled to the Privileges of a perpetual Governor. Those Marked thus ++ are annual Subscribers of Five Guineas and upwards. Those marked thus + are annual Subscribers of Three Guineas; and are thereby entitled to the Privileges in the foregoing Account.